

A
SERMON
PREACHED
AT ASHBY DE-LA-
ZOVCH IN THE COVN-
TY OF LEICESTER.

At the Funerall of the Truelie Noble and
Vertuous Lady ELIZABETH STANLEY one
of the Daughters and Coheirs of the Right
Honourable FERDINAND late Earle of
Derby, and late Wife to HENRIE
Earle of Huntingdon the Fifth
Earle of that Familie.

The 9 of February. *Anno Dom.* 1633.

By I. F.

LONDON,
Printed by T. P. and are to sold by *John Greene-*
smith at the White Hind without Cripple-
gate. 1636

SEERMON

PREACHED

AT ASHBURY

SOVCH

TY OF

Archebishop of the Scottish Nobles and

of the English Nobles and

Honourable members of the

House of Commons

and the

University of



The 9th of February 1633.

By A. A.

LONDON

Printed by T. P. and are to be sold by John Currier
at the White Horse in Chancery Lane.
June 1633

AN
EPITAPH VPON THE
EXCELLENT COVNTESSE
OF HUNTINGDON.

THE cheife perfections of both Sexes joyn'd,
With neithers vice nor vanity combin'd.
Of this our age the wonder, loue, and care,
The example of the following, and dispaire.
Such beauty, that from all hearts loue must flow:
Such ma'esty, that none durst tell her so.
A wisdom of so large and potent sway,
Romes Senate might haue wisht, her Conclauē may.
Which did to earthly thoughts so seldome bow,
Aline She scarce was lesse in heaven, then now.
So voyd of the least pride, to her alone
These radiant excellencies seem'd vnknowne.
Such once there was: but let thy greife appeare
Reader, there is not: Huntingdon lies here.

By him who saies what he saw

FALKLAND.

AN
EPITAPH UPON THE
EXCELLENT COUNTESS
OF HUNTINGDON

With her husband's name, and his
With her husband's name, and his

Of his own age, and of his
The name of the following, and his
Such being, that I can all hearts love must have
Such being, that I can all hearts love must have

And his name, and his
And his name, and his

It is not to be thought, though I have done
It is not to be thought, though I have done

Such one, who is the best of his
Such one, who is the best of his

And his name, and his

And his name, and his



A
FVNERALL
SERMON.

Iohn. XI. XXV.

*He that Believeth in mee though he were Dead
yet shall be liue.*

HE hopes of those
which are strangers
unto the Covenants of
promise, cannot fixe
any settled ayme, and
expectancie beyond the short line of
life: when that is drawne out unto
the utmost point, Death at the best
is apprehended by them, but as it was
by *Adrian*, to be *incerta Peregrinatio*, a
Race of very doubtfull issue, doubt-
full whether in the end thereof, the
head

head shall be crowned or cut off; so that of all men most miserable that they are, their hope is onely in this life. *Tantisper sperant dum spirant*; But the hope of the children of the promise, doth not vanish into emptines with their breath, *etiam dum expirant sperant*; Though there be no more breath in their mouthes and their nostrills, yet their hope is layd vp in their bosome. *Iob 29. Though we die, yet saith Job, We know, that our Redeemer liveth.*

Iob. 29. 17.

Ioo. 20. 15.

Es. 26. 19.

Though we be hid and closed vnder the ground, like the seed in the garden bed, yet he whom *Mary* saw like the Gardiner, this *Gardiner*, will looke, that the seede shall have its spring againe: He will, saith the Prophet, *poure vpon vs a dew, like the dew of bearbies, and the earth shall yeeld forth her dead* And of thus much doth he here assure the sister of *Mary*, who was almost as deeply swallowed vp of griefe, as her deceased brother

Lazarus

Lazarus was of the Grave. Comfort thy selfe Martha, he shall rise againe, and doubt not Martha, I my selfe am the Resurrection, and the life, the issues of Death belong unto me. The keys of the Grave are at my Girdle, and he that beleeueth in me, Though he were dead yet shall he live.

Psal. 68. 20.

The wordes are in summe, a Stipulatio Conventionalis, consisting of a

1 condition.
2 promise.

1. First, the Condition thus insinuated, *He that beleeueth*. 2. the promise thus proposed and pronounced, *though he were dead yet shall he live*.

First, The Condition upon which the promise is suspended, is faith, that *πλήρωμα τῆς ἐλπίδος* that fulnesse of our hopes, that *παρηγόριον τῆς ψυχῆς* that solace of our lives, as *Philo* calleth it, nay that our life it selfe, or at least that upon which our life lies; for by it the just shall live, or by nothing, *He that beleeueth in me, and he onely that beleeueth, he shall live*.

And

And here seeing this Action is so properly specified, by its object, we may observe, That the principall object of our faith, is God, considered in the unity of his essence and a Trinity of persons, and therefore in the Symbol of our beleife, the Creede, is there a particular *Credo*, or at least the particle (*in*) premittted apart before every one of the three persons, importing, that upon them we fixe, and build, our first assent, and assurance.

As for those other subordinate principles of our faith, such as concerne the Catholique Church, the Communion of Saints, these being but Creatures, are not assented unto for themselves, but for God, the uncreate, and first truth, and therefore have no such *Credo*, nor particle set apart before them, but onely prefixed before one of the three persons.

Now, this object of our faith is considered diversly; either, as the Act of beleife and assent hath respect unto the

the understanding, and in that consideration, the object of faith is twofold, either formall, in which respect the Act of Faith is *credere Deo*, we beleeving God as the first truth, and for him fixing a settled assent upon all second and subordinate truths, they be the main Characters of divinity Power, and wisdom imprinted on them, apparently manifesting, the hand, the finger of the Lord to have written them.

Or else it is materiall, and so the Act of faith is *credere Deum*; we that beleeve beleeve that God is, and that he is a rewarder of those that seeke him.

Or secondly, the object of faith is considered, as the Act of beleeve and assent hath respect unto the will moving the understanding to render its assent, and in this respect the Act of faith is *Credere in Deum*, as it is here delivered; for the will having pitched the end of all its hopes, in the goodnesse of this exceeding rich and precious promise

mise uncessantly plyeth the understanding to give its assent to the truth of that which so much imports and concerns its peace and satisfaction.

And these different considerations, doe not importe any such various difference of the Acts of faith, but rather signifie the divers respects of one and the same Act unto the object of faith.

The summe of all may be collected thus. First, we beleeve that God is, and a rewarder of all those that seeke him: 2. We beleeve his counsells and Covenants manifested, and dispensed unto us. 3. We beleeve in him, adhere unto him, relie on him; our Soule being with absolute Complacencie satisfied in him, cryeth out, *Pars mea Dominus*, It is enough the Lord is my portion, how then can I lacke any thing? we give our assent unto his counsells, and Covenants, because we are assured that in what he delivereth, or promisseth, he is wise and cannot be deceived himselfe, he is faithfull and will not deceive

deceive us; Though we discern a
propension, and flexiblenesse in our
selves to waiver with every contrarie
Ayre, yet let God be true, though all men
be lyars, The Egyptians as Aquinas notes,
aduentured to make the promise alte-
rable; I know not what feates they
had, like unto those of their moderne
counterfeits, to play fast, and loose
with such a firme, and sealed knot as
this. But whatsoever they! we, saith
the Apostle, beleeve what we know
and we know whom we have belee-
ved, and if we be deceived, certainly
as the Prophet saith, *Thou Lord hast de-
ceived us*; But God forbid saith Abraham
the father of all beleevers, that the
Judge of all the world, should not doe
righteously; And unto this well-
grounded assent, succedes our firme
adherence unto the covenants of pro-
mise, by which we cleave unto, and
close with our Redeemer in this man-
ner.

Rom. 3.

Ier. 20.

Gen. 17.

The proposition of the promise is

B 2

furni-

furnished by the Gospel; The Redeemer died for those that are dead unto sin & rose againe for the justification of them which are planted into the similitude of his Resurrection. Now an assumption must be fitted unto the proposition by that assent which our understandings give unto the truth, and that adherence which our wils fasten upon the goodnesse of these exceeding rich and precious mercies, promises. If we be able thus to limit the generall proposition, I am dead unto the world by the crosse of Christ, or I was dead, but now I am alive in Iesus Christ, The conclusion will follow inevitably.

I doe not alwayes expect in such a limitation *certitudinem Evidentiae*: where I finde but *certitudinem adherentiae*, such a one as sometime feels some *ὀσφύρατα* & *πένθος* some declinations and abatements of its firmenesse, and fervor. Even that faith howsoever it seeme to come no nether unto
Christ

Christ then the very hemme of his garment yet is able to derive vertue from him.

Thus have I in a verie narrow modell represented unto you the whole figure of that grace, which gives us Title unto this promise. Give me then leave to question you, as the Apostle did *Agrippa*, Beleevest thou the prophets? Beleeve you in the Lord Iesus? I would I could answer for all, as he did for *Agrippa*. I know that you beleeve.

But this I know: Many will make a boast of faith (saith *Salomon*) but where shall we finde a faithfull man? If you beleeve indeed, your faith will give evidenc of it selfe by the exercise of an adhering and an apprehending vertue: By the first we are inserted into him; by the second we derive a quickening influence from him.

Doest thou then beleeve in the Lord Iesus? shew mee then the power of the Lord Iesus. The Angell gave a rea-

son of his name, He shall be called Iesus, saith he, for he shall save his people from their sinnes. But art thou yet in thy sinnes? I cannot then beleeeve that thou beleevest: No! It is fitter for thee (according to that elegant observation of St. Bernard) to feare the name of Christ, then to be confident upon the name of Iesus. It is fitter for thee in such a case to dread him as he is Christ, a King, a Iudge, then to presume upon him as he is Iesus, a Saviour, a Redeemer.

Doest thou beleeeve in the death of Iesus Christ? shew me then the power of his death, whether it worke in thee mightilie, as it did in the Apostle to the subduing of every corrupt affection. Doest thou beleeeve in his Resurrection? shew me then the power of his resurrection, *Resurrectio Christi habet virtutem in se, se. l. operationem in nobis*, shew me then what new effect it hath wrought, what new life it hath quickened in thee. No man came un-

to

to Christ, that went away in the same estate that he came in.

Some came lame, and paralytike, and went backe restored to the integrity of their limmes and strength; some came leproous and were dimissed cleane; some came blinde and deafe, and went away restored to the integrity of their senses. None were dismissed in the same estate wherein they came. And hast thou beene so neere unto Christ, as to say, I am in him, and of him, and yet art neither cleansed, nor enlightened, nor healed, who can beleeve it? Whatsoever thou boastest of beleeving, I cannot beleeve that thou be'lovest at all, no certainly thou never wert so neere him, as the very skirts of his clothing; thou never camest so neere, as the very smell of the oyntments of this our *Aaron*. If thou hadst certainly that name, which is as an oyntment powred forth, that name, wherein thou pretendest to beleeve, would powerfully have healed all these

these wounds and sores, and swellings

But dost thou indeed beleeeve, and art able to give evidence thereof by such comfortable Testimonies, as are here implied? Then doubt not of the promise as Christ said unto *Martha*. Beleevest thou this? why then he that beleeveth in me, though he were dead yet shall he live, and so I passe from the condition, to the consideration of the promise suspended upon the condition, *Though he were dead, yet shall he live*. The labour of man in this life, is, to turne up the face of the Earth in the sweate of his owne face, seeking for foode and fewell in her bowells, and in the closing up of the weary day of his Travell, the earth receiveth man himselfe for a recompence into her bosome to fill up those wounds and rents; But the earth receaveth back no more then it lent, *ψυχὴν δὲ ἀνίμα μετὰ αὐτὴν ῥίβ. Naz:*

Nazian:

Aug:

The spirit breathed from above, returneth to God that gave it: *Dissolutio corporis, est Absolutio animæ*. As the snare being

being broken the Bird escapeth, so the bodie being dissolved, *evadit intus inclusa Columba*, our soule is escaped as a Bird out of the snare of the fowler; so that in our departure we suffer but *aliquid mortis*, not a whole death. Our life is not lost, but hid. The Serpent which hath the power of death can do no more, but *manducare terram nostram*, licke our dust; and indeed but licke it; devoure it, consume it, annihilate it he cannot, there must still be *ex defectu refectio*, after a decay a reparation.

Col. 3. 1.

The Earth indeed receiveth the dust backe againe, which it lent, but yet it receiveth it not as payed, but as lent; it must be given up, and returned backe againe; It receiveth our bodies to make up thole wounds and wants, which partly our wants, partly our wantonnesse have made in her face, and wombe, and it retaineth them for a recompense of her sufferings and losses, till in the generall restoration, it
C selfe

Ioh. 5. 25.

selfe be restored. But then when it
 selfe is renewed, when there is a new
 heaven, and a new Earth what need
 hath the Earth to retaine our bodies
 any longer for satisfaction? In that day
 Oh Earth, Earth, Earth, thou shalt
 heare the voice of the Lord, and render
 up thy dead, and even the dead them-
 selves shall heare the voyce of the son
 of God, and they that heare it shall live.
 This is the hope of *Israell*, and indeed
 the hope of all the world, after al those
 evils which presse and persecute man
 to the last earthly evil death, there is
 yet this hope left in the bottome of
 the Grave, as in the bottome of *Pando-
 ra's* Boxe But it is but hope, not sight,
 and therefore the doctrine which con-
 cerned this hope, received such slight
 intertainment; for whereas the Apo-
 stle saith, hope that is scene is not hope,
 cleane contrary with him that looks
 onely with the eye of nature, hope that
 is not scene, is no hope at all. Hope
 that is not founded upon the Evidence
 of

of reason is with him but a *νεφελοκακχυσία* a citie in the cloudes, a Castle in the ayre, hence was it that the doctrine of the Resurrection, amongst the Epicureans & Pithagoreans of Athens was received but as a matter of mockery, though the Iudgement seate were in the *Areopagus*, yet they sat downe in the seate of scorn, not as Iudges of Pauls Sermon; But allowing that the Athenians had some reason to be ignorant, as perhaps, had they not so much reason, they would not have had so little faith.

Is it not strange that in the first 300. years after Christ, divers even in Christ should gaine say this hope of all the world being spoyled through the same vaine Philosophy. Many of those ages, having not seen any example of a Resurrection, but only received it upon relation and reading, began to scanne the possibility of such a restoration according to the principles of Nature, & reason. It is well observed of Minutius *non minoris est sceleris ignorare quam edere*

Act. 17.

χλῆρατοι

These men sinne as highly by denying Gods Power through their ignorance, as if by their disobedience they had resisted it: *Male Denm norunt qui illum putant non posse quod non putant;* I may pronounce them ignorant which conceive, that God is able to do no more, then they are able in reason to conceive. But though they, though all the world gainsay this hope of all the world, yet this is the victory that overcometh all the world, even our faith: we will not draw all unto reason but leave something for faith.

Our contemplation of matters of this straine which are above the comprehension of reason, and beyond the bounds of experience doth not arrive at knowledge but at wonder: which is nothing els but Contemplation broken off, or loosing it selfe; It was aptly said by one of Platoes schoole, the sense of man resembleth the Sunne, which openeth and reveleth the Terrestiall Globe, but obscureth and concealeth

etaleth the Celestiall, so doeth the sense
 discover naturall things, but darken,
 and shut up, those which are beyond
 the verge of nature: for all things pro-
 ceeding in the Invention of knowledg
 is by similitude, but those things are
 ouely selfe-like and have nothing in
 common with naturall things other-
 wise then in shadow, and trope. Give
 therefore unto faith, that which unto
 faith belongeth; for indeed it is more
 worthy to beleeve then to thinke or
 know; considering that in know-
 ledge the minde suffereth from the im-
 pression of inferior natures, but in all
 beliefe, the minde suffereth from a spi-
 rit which it holdeth superior, & more
 authorised then it selfe; *Nolumus igitur in-*
telligere ut credamus, sed credere ut intelligen-
mus, we wil not therefore seeke to under-
 stand that we may beleeve, but beleeve
 that it may be given us to understand.

Aug.

The mystery of the Resurrection
 was delivered not by Philsophers,
 but by simple fishermen: and here the

most subtile of us, must leave to be disputants, and learne to be disciples. And yet if any list to dispute, let me aske as St. Paul did, why should it seeme an impossible thing, to raise up one that is dead? It was well argued by the Iew Pefisa, *Si quod fuit, est, ergo, quod fuit erit.* whether is it harder to restore a body mouldred into the dust from whence it was taken, then to creat all things out of nothing! Is it thought impossible in nature? why, nature her selfe is a mistrisse able enough to informe us of the contrarie. *Operibus Resurrectionem perscripsit, antequam literis, viribus predicavit, antequam vocibus:* se we not the vicissitudes of night and day, the revolutions of winter and summer, the rising and setting of the Starres, the wane and increases of the Moone, the Quickening of the dead graine under the Clod, to beare a lively resemblance of this Restoration.

The

The whole Creation which groines
for the generall resurrection, practi-
feth a yeerely, a monthly, yea a dai-
ly Resurrection in its severall parts.
And all this for Man! And shall
man onely not rise, for whom all
these things rise in their periods
and seasons? what should with-
hold him from being restored! The
powers of the grave are shaken; and
disabled, Christ himselfe hath bro-
ken open the Gates thereof, and loosed
his Prisoners from the brinckes of the
pit: death it selfe hath by his last con-
flict received its deaths wound: he had
foiled it before, by the ministry of his
servants, by *Eliab* recalling the *Sareph-
tans* son, by *Elisha* recovering the *Shu-
namites* son. So *David* foiled his enemies
of *Ammon* by the valour of his servants
Joab, and *Abishe*, but himselfe was faine
to appeare before *Rabbah* for the per-
fecting of the victory and conclusion
of the warre, so the Some of *David*
appeared personally to give his
Enemy

2 Sam. 12.

Enemie the last stroke to swallow up death in an utter victory. The victory is thus atcheived. Death it selfe though he be the King of feare, and have as many Provinces of his dominion, as there be paines, perills and snares of death, yet hath no more dominion over us, then what our sinne betrayeth us unto; The arrowes of death are flegged with the feathers which grow upon our owne wings; Now therefore if we conceive man to be without sinne, death hath no more dominion over him: Death then having seized upon our Saviour, who was without staine or guilt, it was found equall in the Iudgement of God, that it should loose all power over us that were sinfull, because it exercised a power which it had not over him that was innocent. For in regard of the injury offered unto him and patiently sustained by him, God adjudged him all power over him that had the power of death, giving him liberty to

to restore unto liberty the Prisoners of
the Grave.

And indeed he hath reason thus to
restore them, for according to that of
Bernard, *Christus solus resurrexit, sed non
totus*; Christ alone is risen, but all
Christ is not risen, till all that are of,
and in Christ be risen likewise. Thus
though other Graves be the houses of
death, this of Christ is unto us, (now
the stone is removed from it) the Gate
of everlasting life; Although death be
the king of feare yet we see of his king-
dome there is an end, he raigned in-
deed under the law, but now the Scep-
ter of righteousness is transferred unto
one, of whose kingdom there is no
end. And observe the procession and
Bompe of his Triumph over his van-
quished foe: Death, saith the Prophet,
shall goe before his face pale and trem-
bling as a Prisoner before his Trium-
phall chariot. He saith no longer now
as he did once, O Death, I will be thy
Death, It is not seasonable to threaten
D now

now, death hath already felt his vanquishing armes, he spareth not now therefore to reproach him with this glorious insultation, O death where is thy Sting? O grave, where is thy victory? Since thou didst once looke thy sting upon mine innocency, I have taken away the finnes of the world, so that now thou canst not fix thy selfe with any new sting, to wound either mee, or mine. Thus death it selfe is dead, and the dead live againe, death is swallowed up, and the dead are rendered up: this is the hope of humane flesh: but he must be more then flesh, who so ever attainerh to the end of this hope, for flesh and bloud shall never inherit the kingdome of heaven.

1 Cor. 15.

Es. 52.

Es. 4.

1 Thes. 4. 17

As there is a flesh which shall see the salvation of God, so there is a flesh which is as grasse. Grasse which groweth to day, and to morrow perhaps is to be cast into the furnace, there to be tormented in *eterno Dei*, because it sinned in *eterno suo*. During the eternall

nall pleasure of God, because of its
 owne eternall pleasure it tooke in dis-
 pleasing of God; As there are some
qui rapiuntur in occursum, so there are
 some *qui convertentur retrorsum*. Those
 which have turned their backs unto
 me, and not their face, those shall be
 turned backward. They shall rise a-
 gaine, but it shall be for their greater de-
 pression. Their bodies shall be delive-
 red from the first death, but it shall be
 to be delivered up unto the second
 death, their soules and bodies shall be
 united, but both devided from God,
 in such manner that they shall wish
 the bodie had beene rather extingui-
 shed, then thus united. *Sed ad augmen-*
tum tormenti, ut hic de corpore nolens edu-
citur, itidem et illic in corpore tenetur in
vitus, To aggravate the vengeance, as
 here the soule parted out of the bodie
 against its will; so there its held in the
 body against its will. Marveile not at it,
 though he be *de suo optimus*, yet he is *de*
nostro Iustus, As he is gracious by the
 propriety of his nature; so he is iust for
 the

Ps. 9. 17.

Greg.

Tertull:

the necessity of the cause. And it is equall and iust, that if we taste of the sweetnesse of sinne against the will of God, we shall taste of the bitternesse of punishment against our owne will. Εἰ γὰρ ἡμῶν τὸ ἐν ἐκείνῳ ἀποθνήσκει, &c. It is equall if we be here subiected unto that evill one, that we should hereafter be possessed of him, saith that excellent Homilist *Macarius*. If we make our bodies *Prostibula* and not *Templa*, rather Temples of *Chemosh* and *Ashtarothe* then *Domus patris mei*, they will become rather blockes of hell-fire then Pillars in the Temple and the Courtes of the house of our God. Let us therefore spare our Bodies (my beloved) and not use them as if they were borrowed garments, we must give accompts of things done in them. And as the scarrs of wounds, so the scarrs of sins will appeare therein after death, which will be Characters of evidence plaine enough to testifie their uncapablenesse of Glorie, let us therefore here seeke

Hom.

to take them away, by taking the
 in death, by being washed, by being
 sanctified here. Would we so rise
 from death, that we may not sink
 into the second death, let us remem-
 ber, that *Corpora nostra hinc Resur-*
rectioni per Regenerationem Spiritus
inaugurantur, Our bodies must be here
 intitled unto the Resurrection
 of glory, by the Resurrection of
 Grace.

Cyrrill. ca.
 tech: 18.

Tertull's

Nature exposeth us all dead, dead
 in the uncircumcision of the flesh,
 dead in the dead workes of the
 flesh. Man, who had not knowne
 sinne, should have felt no power
 of death in his Bodie, by sinne
 contracted a death even of his soule,
 for as the soule is the life of the bodie,
 so is grace the life of the soule; As
 then when the soule departeth the
 bodie dies, so Grace having aban-
 doned the soule, the spirit it selfe is
 dead. And how many doe I've
 discerned everie where, in whom

the tokens of this death are sensibly apparent, men dead in themselves, onely Satan moveth in them, Satan walketh in them, so that they move but like prodigies, like the bodies of those which Satan is said to make use of for the archiving of his wicked illusions. St. Aug: observes three sorts of dead persons whom Christ raised up unto life, representing three distinct sorts of this spirituall death: first the daughter of the Ruler of the Synagogue, which was dead in the house, resembling those that are dead-hearted, senselesse of the impressions of life & grace, such as sit as dead in these Assemblies, as if we were preaching at their funerals.

Secondly, The young man which was carryed out of the Gates of Naim, resembling those whose hearts and hands are engaged in the outward practise of the dead workes of the flesh.

Thirdly, Lazarus that had layen long putryfying in the grave represent-
ing

ing those that have layen from the very wombe, overwhelmed with the body of death and over-set with a cloud of Ignorance, and insensiblenesse so many dead in all these conditions & degrees do we observe every where that we have reason to wish as Ieremie did; oh that our eyes were as Rivers of water, that we might weepe for the dead, for the slaine of our people; Now then oh wretched men that we are who shall deliver us from the body of this death? If we be raised, we must be raised by the voice, and virtue of the same Christ which raised up these: he that in the Gospell bid the yong man, arise, must by his Gospell bid the new man arise in us. As we are summoned unto the second Resurrection, by the voice of an Archangel, so are we here unto this by the voice of the Angel of the Covenant, in the mouthes of the Angells of the Churches, the ministers. And here both that voice which soundeth from mount Sion have their part

part in the action. The law stantleth, the Gospel awaketh, and quickeneth us. Christ sent the law by his servant, as Elisha sent his staffe, by which yet the dead child was not raised up till Elisha himselfe came in person. The rors of the law quicken in us so much sense, as may make us sigh for our restoration, the refreshings of the gospel quicken in us so much light and life, as to make us see, and runne into the Armes of our Restorer. The Law seemes to remoye the stone from the mouth of our hearts, as it was removed from the mouth of Lazarus Sepulchre, but the voice of Christ in the Gospel summoneth us to awake and arise that he may give us light, wherein yve may be enabled to know and follow him, that hath visited us, and done so great things for us. And now, I would that we had made such an advantage of our Attention, to that powerfull voice, that I might have occasion *in* *videtur* *ex* *tempore* after a visible, & evident

dent Resurrection to loose you, as *Lazarus* was, from the bondes of the Grave, or to say with the father of the prodigall, loe these my sonnes were dead, but now they live: we were dead saith the Apostle, but now we are alive in Iesus Christ, now we feelee the pulse of spirituall life beate in the Arteries of our faith, which assureth us that our life is prepared for us; of our hope which is resolute that it is preserved for us; of our love, which upon these well-grounded perswasions, is continually running in a cheerefull prosecution and chase thereof. My beloved though we have *πῦλον πατέρα καὶ χεῖν πάλιν* earth to our father and dust to our Sire, yet let us not have *ἐν χαμᾶτι* dust-creeping soules: surely our hope is higher then the dust, let our conversation then be as high as our hope is. Though we be made of the earth, yet we are not made for the Earth. We may observe, that he that requires the erection of our affections, doth

E with

with great icalousie withdraw from us all those ensnarements upon which they may fasten here below. He is such a Bridegrome, as will not that we preferre the king before himselfe; this circle the world, before the compasse of his Armes. All these counterfeit delights, which this empty dust is able to yeeld us, they are, as of purpose, made either not to relish at all with us, by reason of their shortnesse and fleetingnesse, or to distate us by the admixture of some calamitie and Bitternesse: for if we will be children in understanding instead of being children in Innocency, if we will still be sucking here, we must be used as *ἰν πια μεγάλα* great babes, we must have the breast be smeared and sowred, to weane our childish longing from it.

But the withdrawing of any of these earthly things from us, doth not so much withdraw us from the Earth as the calling away of those deare-ones in whose bloud, or love we have any interest,

terest, the wives of our youthes, the children of our delight. These are they with whom we reioyced and they being gone, the remainder of our life seemes bitter unto us, and we thinke with our selves, what further use is there of us? or what portion have we left upon the Earth? we crie like children, that have their delights and rattles taken from them. And at last as when the nurse makes the child beleeve she hath layed them in the Cradle to sleepe, the childe cries to sleepe likewise, that he may be neere them: so we when our deare ones are layed downe and composed in their beds of dust, we are weary of waking any longer, our eyes grow as heavy as our hearts, we see nothing to reioyce in, or take comfort in; we desire as *Iacob*, to goe downe to the grave to our sonnes; we desire to sleepe by the sides of our beloved ones, that with them we may awake againe, after the likenesse of him who layeth us and them unto our rest,

and shall raise us againe unto our refreshing.

Thus should ye (*Right Honorable*) looke after this renowned Ladie, who is now composed unto her rest in the Bed of Earth, suspiring and longing after the same refreshing, the same hope that hope which is now no longer hope with her but sight and sense, & possession it selfe. But if you would have your soule find the same rest with hers, let your soule seek it as she did. If with her you would find the kingdome of God seek with her the Righteousnes therof.

Let us awhile looke into the Grave with which these deare ashes are entrusted, for in that house *ὁ οὖτος οὗτος ὁ οὗτος* as the Septuagint reades that of *Eccles: 13*. Though the Grave be the house of death, yet we shall derive from hence, an example of a gracious life, and of such a death as undoubtedly ushers in a glorious life.

Anciently there were great treasures hid in the Sepulchres of great ones, &

if

Septuag.

if we looke into this we shall finde a treasure too, a treasure of rich example to us all.

As she was derived of a very noble princely extraction, so she ennobled her selfe much more by endeavouring to assure her selfe of her regeneration and adoption, than by her birth. That was the honor by which she valued her selfe, and indeede the true and genuine Honor of you all, Right Honorable. He that called Abraham father was everlastingly accursed because God was not his father. It is a good observation of Philo, upon that of Gen: 6: *These are the Generations of Noah; Noah was a iust man and walked with God. &c.* Moses, saith he, setting downe Noahs Genealogie instead of recounting his Ancestors, reckoneth his vertues. It were easie for me to name many noble names like unto these, to prove that nobility by which she esteemed her selfe principally honored. She had a mind of a most excellent cōposure, of a noble & generous

Luke. 16.

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generous height, but attempered with an admirable sweetnesse, and humility, so that I may affirme, that she made use of the greatnesse of her Spirit in nothing so much, as either in the magnanimous contempt of unworthy injuries, (for some such were aymed at her though none could fasten, her verue had so oyled her name, that no Inke would sticke upon it) or else in the patient tollerating of worldly occurrences, and afflictions, and of them she made this happy advantage that as a thred besmeared with any filth, must be drawne through some narrow hole for the cleering of it, so the pressure of some afflictions seemed to cleere her from many corruptions, through which nature, & custome, and fashion and greatnesse, do yet draw the lines of others lives.

Her understanding was of great perspicacity, and as she fayled not to imploy the same for the comprehending of such occasions and affaires, as might

might advantage & susteine the estate of her house, and procure and reinforce the content and comfort of her noble Lord: So principally she directed the strength thereof for the enabling her selfe with the knowledg of the misteries of Redemption, her delight was in the law of God, she was an unwearied reader of the Oracles of Gods sacred word, she that aimed at a living againe though she must die, sought not the tree of the knowledge of good and evill, which made us all obnoxious to die, but the Tree of the knowledge of God, which is *ξύλον ζωῆς* the Tree of life it selfe, as *Tbulatius* calls it in *Biblioth. Patrum*. And as she had the knowledge of truth to give light unto her Religion, so she had the truth of Religion, to give life unto her knowledge. I make no doubt but the State thereof hath beene much advanced, by her instruction and encouragement in this house, which hath beene long honoured, for honouring of God. It hath pleased

pleased her Lord more then once to make profession, not onely what refreshing her comforts, what support her Counsell have brought him, but now much he hath in the estate of the minde beene bettered by her.

I am perswaded, they have beene σύζυγοι yoke-fellowes in this worke, & I trust they shal be hereafter συγκαληρόνους & χαίρους fellow-heires of one and the same Grace. From him, and her selfe, she made a diffusion of her goodnesse to all hers, educating them in such puritie, and inocency, as is admirable, in those, who (I know not how) are lyable to be betrayed by their Birthes and fortunes unto great depravations, and exorbitancies, so that we may say of her as Greg: Naz: said of his Sister Gorgonia, τὸν καρπὸν σώματος τῆς καρπὸν πνεύματος ἐποίησατο.

Nazian.

She made the fruite of her Bodie, to become the fruite of the spirit. And of the same goodnesse there was a proportionable diffusion amongst those that

that depended on her. How many that
 lived neere her, hath the Elixar of the
 same goodnesse, rendered of the same
 qualitie, and propertie? her charitie
 and Courtesie was large and open unto
 all. I name these as strictures of that
 fire of zeale, which she had to good-
 nesse. She was not like those which
 esteeme themselves onely members,
 and others but ἀποσπέντα apostems
 congenite and connaturall partes with
 themselves, her zeale was farre from
 being ὀξύς πικρός a bitter zeale, such as
 we see in some, like a salt-light, which
 burnes indeed but spits withall, while
 she had health she made advantager
 of thus to demean her selfe, not defer-
 ring the taking up of good purposes
 εὐς ἰατρὸς ἀτεχνός &c. Greg: Naz: till the
 artlesse Physitian takes upon him to
 dispense what houres of life and conti-
 nance he pleaseth unto us, weighing
 us out either sicknesse or health with
 his severe nod, and commonly discour-
 sing and concluding of the disease that
 brought

Greg: Naz:

Y brought death, after death it selfe. But the greatest part of her life was a Parascue, a preparation to her dissolution, as if she had beene sensible, that as Christ dyed upon the parascue, the day of preparation; so none have any advantage by the death of Christ, but those which premit such a preparation before their owne death, and dissolution. Is it not admirable that she who had runne through some hard lessons, in the Schoole of affliction, loved the rod so, for the healing, and sanctifying benefit, which she found in it, that it was her frequent prayer, that God would be pleased when he called her hence, he would be pleased to call her by a consumption, rather then by any other way. And accordingly it was so: she conceived, that many had been shaken with the whirlwinde of a convulsion, and perhaps the Lord God was not in that winde: many consumed with the fire of adustion and choller, & perhaps the Lord God was

was not in that fire: but whereas many have beene summoned away by the still soft voice of consumption, the Lord God is frequently in that voyce. And certainly the Lord supported her, the Lord perfected his strength in her weaknes, for she sustained that affliction with such admirable moderation, with such strength and vigour of spirit that if any man had entred her Chamber, if he had not read the truth of her sufferings in the decayes and weaknesse of her person, he would have thought there had been none sick there, whatsoever she suffered, there was nothing in her mouth, but thanks to that gracious hand which lay so light vpon her, and made her suffer no more.

As before, so in her sicknesse especially, it was her uncessant practise, to commend her selfe continually unto God, and that in the most conceived, and feeling formes, in *etern Aspirations*, Words winged with affection, and zeale, not like those Estriches wings
 F 2 where.

wherewith our sluggish deuotions are
 usually fiedged, which as the estriches
 make a faire offer at flying toward hea-
 ven, but are held down by the grossnes
 of their bodies; so howsoeuer we
 seeme to loare, yet are we restrained by
 our carnall heavinesse. But her wordes
 were winged so, as to carry her spirit
 there where her hope was, farre above
 the reach of Satan, though he be plan-
 ted high too, as high as a Prince of the
 aire. So that no marvell if her spirit dur-
 ring her last affliction, were in such a
 composed settlednesse, it was out of
 the enemies reach. She was not in
 the aire lyable to be shaken with Tem-
 pests, and windes, but even in hea-
 ven it selfe, which cannot be turmoy-
 led with any such agitations. She vsed
 ἐπιπορεύεσθαι τὰς ἐυχὰς to seale vp her
 bosome against temptation by conti-
 nuall prayer, so that Satan durst not at-
 tempt her, seeing what impression, see-
 ing whose Image, and superfeription,
 she bore; Hence was that often com-
 fortable

fortible profession, how firme and
 stedfast she found her faith: yet shee
 was iealous of her selfe because shee
 seemed to finde no greater measure of
 sorrow in herselfe when shee looked
 backe from her future to her former
 life: But shee ever used to accuse her
 want of sorrow with such a measure
 of sorrow, as well winned the truth
 thereof. For this respect shee did with
 exceeding diligence search, and with
 great Iudgement choole, whatsoever
 the Scripture could afford her for the
 establishing of her Spirit, and the
 building up of her assurance in
 the Lord Iesus, committing with
 her owne hand, even in that weak-
 nesse, to writing what shee had obser-
 ved, and continuing that practise till
 within very few dayes before her
 death, before which shee became
 most peaceably seiled, and resolved,
 that God according to that of
 Greg: Naz: *οὐδὲν παρὰ τὸν θεόν* *Greg: Naz:*
οὐδὲν παρὰ τὸν θεόν God desireth that our
 F 3 heartes

Ignatius.

hearts should be pricked, but not stab-
 bed thorough; And her faith being
 thus strengthened, and established,
 by continuall prayer and hearing, and
 by frequent communicating that Sa-
 crament which Ignatius calls *ἁγίασμα*
ἁγίασμα she preserved it in such
 strength and vigor, that the day of
 her dissolution, I comming to her, she
 professed, that whatsoever her suffe-
 rings were, yet she did nothing but
 claspe her selfe about her sweet Savi-
 our. And againe the same day, I see
 Satan hovering over me, but though
 he be the Prince of the Ayre (they are
 her owne words) yet he doth but ho-
 ver like a bird in the Ayre not being a-
 ble to seize upon me, I still feele the ad-
 vantage. And thus she passed as she
 was passing away, in the same calme
 behaviour that she had ever shewed,
 rendering her selfe into the Armes of
 her redeemer: And she having lived
 thus, and died thus, now she is dead,
 shall we thinke she doth not live; No.

no!

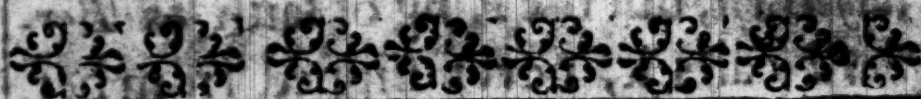
no! It is not impertinent what I have read in *Spartian* of *Hadrian*. *Signa mortis hæc habuit. Annulus sponte de digito delapsus est*, but the Ring of faith as *Bernard* calls it, never slipped from her, she tooke it with her, to be married for ever in it, unto the Lambe, who hath graven her in the palmes of his hands, and hath set her as a Scale upon his Arme there to remaine for ever.

*Epaf: de
char: chap:
27.*

Vnto which honor the Lord
with her bring us all that
we may so live, & so
die, & then so live
for ever, without
dying any more.

Amen.

RJNJS.



Perlegi, hanc concionem funebrem in
 Cap. II. St. Ioh. 1. ver. 25. in qua
 nihil reperio bonis moribus, aut sane doctri-
 nae contrarium quo minus cum utilitate pu-
 blicâ imprimatur; ita tamen, ut si non in-
 tra tres menses proximè sequentes typis
 mandetur, hæc licentia sit omninò irrita.

Prid: Calend. Iunii. 1635

Guil: Bray.



